3:Friedl E-5 (1955-1956) 1959 EH1 Greece EH1
Vasilika

However Vasilika is an open community in still another sense. Both men and women born and raised in the village have left it for other communities, and for occupations other than farming. Education beyond the six years of compulsory schooling in the village is essential for any civil service or clerical job, and of course for any of the professions. The gymnasiums or high school-junior colleges are in the towns. The farmer who wants his son to have higher education must send him out of the village at the age of twelve with the hope that he will continue in the gymnasium for six years. Upon graduation, and after a series of examinations, a successful son may become a government employee in the tax office in Amphiklia, a post-office employee or a policeman in Athens, perhaps a teacher in a village school, or an employee in a bank. A village-bred boy sometimes returns to his own or a neighboring village as a physician. Nor is formal education the only way for a farm boy to change his occupation. In some families, sons are apprenticed to barbers or tailors, and may eventually set up shop for themselves. In recent years, young men have been drafted at the age of 21 for two years of service in the armed forces of Greece. The services not only give a young man experience of other parts of Greece, but may teach him a trade as well. This situation undoubtedly provides increased opportunities for social mobility, but it is too early for its possible permanent effects to be assessed.

Education or training beyond the village school (except for that provided by the armed forces) is expensive by Greek standards. Although the tuition charge is slight, if any, at the gymnasium, a boy must be supported in the town, and if there is no relative with whom he can live, this means a cash outlay. In spite of this fact, it is by no means only the sons of the more affluent farmers who are educated. As a matter of fact, if a farmer has sufficient land resources both to provide his daughters with adequate dowries and one of his sons with a good farm, he will keep one boy on the land. But all the sons of land-poor families may be sent for further education or training regardless of the sacrifices involved.

Upward and outward mobility is possible for girls through the dowry system and the prevailing marriage customs. Village exogamy is most usual, and a woman goes to live in her husband's village. Marriage without a dowry is almost impossible in Greece, and the value of the dowry determines the future social position of a girl and, to some extent, that of her family. The larger the dowry a man can provide, the more likely it is that he will acquire a town or city son-in-law engaged in a nonfarming occupation. There are other avenues of mobility for girls. A small proportion go to the gymnasium, and then either train to become teachers, or are considered more valuable simply because they have been educated, and can get a good husband without quite so large a dowry. Another small group goes to the provincial town or to Athens to be trained as dressmakers or beauty operators, and may return to the villages to engage in these occupations.[3] Such skills are considered real assets, and may again improve the girl's chance of a good marriage. It would not be unusual, therefore, for a farmer of Vasilika to run the farm with the help of one of his sons, to have another son in Athens as a civil servant or a taxi-driver, to